On the Plains of Resurrection - Part 2

MANIFESTATION OF THE STATION OF RASULULLAAH (S.A.W)

ON THE DAY OF QIYAMAAH

Major intercession, the Praised station and superiority of his Ummah.

Hadhrat Abu Saeed Khudri (r.a.) reports that Rasulullaah (s.a.w) said:

"On the day of Qiyamaah, I shall be the head of all the children of Adam, but I am not proud on account of it: I will fly the flag of Hamd (Praise to Allaah) but I do not pride in it: on that Day all the children of Adam and all the Ambiyaa will be under my flag: and first of all I shall appear on the scene." (of Qiyamaah). (Tirmidhi)

In another Hadith, Rasulullaah (s.a.w) said:

"On the Day of Qiyamaah, I will lead all the Ambiyaa and be their spokesman and intercessor, but I do not say this out of pride." (Tirmidhi)

Hadhrat Abu Hurairah (r.a) reported.

"We accompanied Rasulullaah (s.a.w) to a feast where a goat was served. He took a piece of meat and stated:

"On the Day of Qiyamaah, I shall be the head of all men and you know how it will pass. Thereafter he explained it saying himself:

"On the Day of Qiyamaah Allaah Almighty will resurrect all the foremost and later. One will see the proclaimer will proclaim and the sun will lower very near with the result there will be embarrassment and suffocation beyond the power of endurance. In such a state of restlessness they will say, should we not go in search of a righteous person to intercede for us. At last they would agree on the point that their father Adam is worthy. Thus they would come to Adam and say: 'O Father of mankind! Allaah created you from His Own Hands and infused His Spirit in you, and asked the angels to bow down before you, and made you live in Jannat. Why do you not intercede with you Rabb for us?" Hadhrat Adam (a.s) will say: 'Be assured that my Rabb is so angry today that He was never so angry nor will he be so angry in future. Moreover, this is a fact that my Rabb had forbidden me to go near the Tree and I did not comply. Hence go and seek anybody else's help. It is better you go to Nuh.

The people will go to Hadhrat Nuh (a.s) and submit; "You were the first Messenger of Allaah towards the people on earth. Do you not see how much we are suffering? Why do you not intercede with the Rabb for us?" He will say in reply: 'Believe me that my Rabb is so angry today that HE was never so angry nor will HE be so angry in the future. And this is a fact that I had cursed my Ummah. I fear Chastisement of my Rabb over it. Hence go to anybody else and it is better you go to Ebrahim .

They will contact him and submit: 'You are the friend of Allaah, kindly intercede with your Rabb for us as due to our wretched condition. 'He will reply:
"Believe me, my Rabb is so angry today that HE had never been so angry nor will HE be so angry in future. This is a fact that I had spoken a "lie" thrice. I am afraid that I might be caught for it." Thereafter he mentioned the three occasions when he had to tell a "lie" (out of religious need). Hence go to somebody else and it is better for you to go to Musa.

They will approach him and submit: "You were given high status by Allaah through mutual dialogue, why do you not intercede with your Rabb for us as you see us in great trouble?" He will say,
"Believe me that my Rabb is so angry today that HE had never been so angry nor will HE be in the future. I had killed a person and I fear to be caught for it. It is better you go from here and make a contact with Isa for intercession."

They will meet Hadhrat Isa (a.s) and say: 'You are the Messenger of Allaah and HIS word which was conveyed to Hadhrat Maryam (r.a), you are the Spirit of Allaah and you talked to people even from your cradle. Isa (a.s) will say:
"Believe me, my Rabb is so angry today that HE had never been so nor will HE be in the future. But the Messenger of Allaah (a.s) described no weakness of Hadhrat Isa (a.s). However he is reported to have said,"Go to Muhammad ."
Following this Rasulullaah (s.a.w) said: "Now the people will come to me and say: 'O Muhammad (peace and blessings of Allaah be upon you!) You are the Messenger of Allaah and the Last Nabi and Allaah Almighty has forgiven you, kindly intercede with your Rabb for us as you see how wretched and nasty we appear to be.'

Thus I shall advance and lay in prostration before HIM under HIS throne. Thereafter, Allaah Almighty will shower upon me the ability to praise Him, that have never been showered upon anybody else. Following this Allaah Almighty will say: "O Muhammad! Raise your head and ask, and your request will be fulfilled; intercede and your intercession will be accepted." Thereupon I shall raise my head and submit:

"O my Rabb! Show Mercy to my Ummah; O my Rabb! Show mercy to my Ummah; O my Rabb! Show Mercy to my Ummah." Thus HE will say: "Enter from the right gate of Heaven those who are not to be punished; they may enter through other gates too."
Mentioning this Rasulullaah (s.a.w) said :

"By one in Whose Hands my life lies, the distance between the two doors is as wide as the distance between Makkah and Hijri." (Bukhari, Muslim)

According to another narration Rasulullaah (s.a..w) recited -

"Soon will their Rabb raise you to a station of Praise and Glory" (17:79)

ACQUAINTANCES OF THE UMMAH OF MUHAMMAD (S.A.W)

Hadhrat Abu Darda'a (r.a) reported that a person asked Rasulullaah (s.a.w):

'O Rasul of Allaah ! How will you recognise your Ummah from among the Ummahs of all Ambiyaa?'

In replying, Rasulullaah (s.a.w) said:

"Due to the effect of wudhu (ablution) their faces will shine and their hands and feet will brighten. Nobody else will appear so. I will also recognise those who have been given the Name-Amal (Book of actions)in the right hand."

FOUNTAIN OF KAUTHER

"On the Day of Qiyamah, a large number of fountains will be there and each of them will be under the possession of a Prophet. Moreover, each of the Ambiyaa will expect more and more people at their fountain and will take pride in it; but I hope the largest number of people will come to drink from my fountain." (Tirmidhi)

ATTRIBUTES OF THE FOUNTAIN OF THE FINAL RASUL (S.A.W)

Hadhrat Abdullaah bin Umar (r.a) reported that Rasulullaah (s.a.w) said:

"The length and breadth of my Fountain is so vast that it would take a month to cover its distance, and its sides are equal to each other; its milk is whiter than milk and its fragrance is better than the musk; its jars are as many as the number of stars in the sky. One who drinks from it will never feel thirsty." (Bukhari, Muslim)

Hadhrat Abu Hurairah (r.a) reported that Rasulullaah (s.a.w) stated:

"Verily my Fountain is so long and wide that its distance is equal to the distance between Ila and Aden. Believe that it is as white as snow and sweeter than honey which is mixed with milk; the number of its utensils is more than the stars."

The Saahabah (r.a) questioned:
"O Rasul of Allaah, will you recognise us?"

He replied:
"You will have such a sign which no other Ummah will be able to display. You will come to me at the Fountain in a state that your faces will be bright and hands and feet white due to the effect of wudhu (ablution)." (Muslim)

THOSE REACHING THE FOUNTAIN AHEAD OF OTHERS

Hadhrat Abdullaah bin Umar (r.a) reported that Rasulullaah (s.a.w) stated:

"My Fountain is as large as the distance between Aden and Oman; it is colder than snow, sweeter than honey and more fragrant than musk; its cups number more than the stars in the sky; one who drinks once from it will never feel thirsty. First of all the poor will arrive at the Fountain."

'Tell us about those people O Rasul of Allaah,' they asked.

Thereupon he said:

"It is those people whose hairs and faces looked weary and scattered (due to hunger and hard labour); the gates of the rulers and kings were not opened for them and nice and noble women were not given to them in marriage."

When Hadhrat Umar bin Abdul Aziz (r.a.) heard that the poor immigrants will reach the Fountain first of all whose hair will be scattered and clothes untidy, who could not be allowed to marry women of noble families and for whom gates were not opened, he got embarrassed and said:

'Princess Fatimah, the daughter of Abdul Malik, happens to be my wife and gates are opened for me. From now on I will not wash my hair until they get scattered and will not wash my clothes until they get dirty.' (Al -Targib wal Tarhib)

THOSE WHO WILL BE BANNED FROM THE FOUNTAIN OF KAUTHER

Hadhrat Sahl bin Sa'd (r.a) reported that Rasulullaah (s.a.w) stated:

"Believe me (on the Day of Qiyamah) you will come to pass me by the Fountain of Kauther. One who passes by me will drink from it and one who drinks from it will never feel thirsty."
Thereafter he added;

"Surely such people will drink from me whom I will recognise and they will know me. But they will be stopped from approaching me and a barrier will be erected between them and myself."

Thereupon I will say:

"Let them come to me."

Thereupon I will be informed:

"You know not, that these people had innovated new things after your departure."

Hearing this I will say:

"Be away, be away, to those who had brought about changes after me." (Bukhari, Muslim)

People have innovated many things in Deen and brought about many changes of their own. But every sane and righteous person must ask the innovators and dissemblers about the authencity of their sayings and practices to be substantiated from proper sources. One must always bear in mind that only Allaah and His Rasul should be followed in all affairs of life. Worldly mendicants and women have added many new rituals, customs and practices to the pure Deen of Allaah Almighty.

TO BE CALLED BY THE NAMES OF FATHERS

Hadhrat Abu Darda'a (r.a) reported that Rasulullaah (s.a.w) said:

"On the Day of Qiyamah, you will be called by the names of your fathers. Thus you should adopt good names." (Ahmad, Abu Dawood)

DAY OF QIYAMAH WILL EXALT MANY AND HUMILATE MANY

Allaah Almighty has stated about the Day of Qiyamah:

"When the inevitable event comes to pass, then will no (soul) will deny its coming, (many) will it humilate, (many) will it exalt." (Q.56: 1-3)

On the Day of Qiyamah, it will be purity, which will be the deciding factor. It will decide as to who is exalted and who is to be humiliated. Worldly criterion of high and low will not be applied in the Aakhiraat. Thus the haughty and arrogant will be thrown into the deep ditches of Hell, and their Power and authority will be thrown into the deep trenches of Hell, and their Power will prove useless there.

Those people who were hungry and shabbily dressed in the world and were looked down upon, by the haughty people will be blessed with great rewards if they had proper and pure relation with Allaah Almighty. Some of them will be found sitting on the mounds of musk, while others on pulpits of light or under the shadow of the Throne.

The Qur'aan says:
"Those are the ones who will be rewarded with the highest place in Heaven, because of their constant patient: therein shall they be met with salutations and peace." (Q.25:75)
Hadhrat Abu Hurairah (r.a) reported that Rasulullaah (s.a.w) said:

"On the Day of Qiyamah, a very fat person will appear but his weight in front of Allaah will be even lighter than of a mosquito. You may read this Ayah if you want:

"They are those who deny the signs of their Rabb and the fact of their having to meet Him (in the Aakhiraat): vain will be the works, nor shall We, on the Day of Qiyamah, give them any weight." (Q.18:105)

Many masters and men in power who meet out inhuman treatment to their servants and subordinates. These are all rebels against Allaah Almighty and will receive a grievous Chastisement on the Day of Qiyamah.

QUESTIONS CONCERNING FAVOURS OF THE WORLD.

The Qur'aan says:

"Then shall you be questioned on that Day about the joy (you indulge in)." (Q.102:8)

Hadhrat Abu Hurairah (r.a) reported that Rasulullaah (s.a.w) stated:

"Verily, on the Day of Qiyamah one will, first of all, be questioned whether I (Allaah) had not kept your body healthy and fresh with cold water."

Allaah Almighty has bestowed His servants everything with their limits. And has, therefore, every right to take account of all of these. How did they use their aminities. Rightly or wrongly?

The Qur'aan says:

"And He gave you all that you ask for but if you count the favours of Allaah, never will you be able to count them." (Q.143:34)

Verily, it is a great folly that we do not care for the favours of our Creator and Sustainer while we feel obliged to our worldly benefactors and express it through our gestures.

Hadhrat Abdullaah bin Mas'ud (r.a) reported that Rasulullaah (s.a.w) said:

"On the Day of Qiyamah, nobody will able to move from his place (of accountability) unless he answers five questions:

1. Where did you spend your age ?
2. Where did you spend your youth?
3. Wherefrom did you earn your wealth?
4. Where did you spend your wealth?
5. Where and how did you spend your knowledge?
   (Tirmidhi)

Hadhrat Anas (r.a) reported that Rasulullaah (s.a.w) stated:

"On the Day of Qiyamah, man will be brought like a kid goat and made to stand before Allaah Almighty." He will ask:

"I bestowed My favours on you, what did you do for Me?"

"O Rabb! I collected wealth and earned more and more, then left it in abundance; hence permit me to go back and bring all my wealth for You," He will say.

'Show Me what did you send before your departure from the world," Allaah Almighty will ask him.

He will repeat his former reply; and since the person had sent nothing in advance, he will be driven towards Hell. (Tirmidhi)

QUESTIONING THE PROPHETS

The Qur'aan says:

"Then shall We question those whom Our Message was sent and those by whom We sent it." (Q.7:6)

The point has further been explained:

"That Day (Allaah) will call to them, and say:

"What was the answer you gave to the messengers?

Then the argument that Day will be obscure to them and they will not be able (even) to question each other." (Q.28:65-66)

That is to say, they will be asked if they did paid attention to their Prophets or not. But they will fail to answer these questions:

The Qur'aan says:

"On the Day when Allaah will gather the Messengers together, and ask: "What was the response you received (from men to your teaching)?" They will say : "We have no knowledge: it is You who knows in full all that is hidden." (Q.5:109)

This question will be put to the Ambiyaa in the presence of their Ummahs. They will be so terrified that they will show only their unawareness and nothing else.

The Qur'aan says:

"How then if We brought from each people a witness, and We brought you as a witness against these people!" (Q.4:41)

It refers to the Nabi of every Ummah and the righteous and reliable men of every period and they will narrate the obedience and disobedience of the people on the Day of Qiyamah. The saying of Allaah: "(O Nabi) we brought you as a witness against these people," meant that like other Ambiyaa our Nabi (s.a.w) will also bear witness to his Ummah. May be "Haulai" refers to all Ambiyaa (a.s) which means that the blessed Nabi (s.a.w) will bear witness to the veracity of all other Ambiyaa (a.s) whilst their Ummah will label them as liars which has already been referred in Ayah " Yaumaidhin Yawad'dulladhin kafaru." Thus it means that all the Ambiyaa will bear witness to the transgressions and wrong - doings of their respective Ummahs. In this way Muhammad (s.a.w) will also bear witness to the evil doings of his Ummah which will establish their drawbacks and evils more explicitly.

ADDRESSING THE ANGELS

The Qur'aan says:

"On the Day He will gather all together, and say to the angels, "Was it you that these men used to worship?" (Q.34:40)

Many polytheists in the world say that the angels are the daughters of Allaah. Some religious scholars are of the opinion that idol worship started from angel worship.
ANGELS' REPLY

The Qur'aan says:

"They will say, 'Glory to You! You are our Protector - not them. Nay, but they worshipped the Jinn; most of them believed in them." (Q.34:41)

That is. You are above all those who may be associated with You. Moreover, we only try to seek Your pleasure; what are we to do with others? They used to worship satans instead of Ourselves. They would turn to the worship of all those things satan wanted them to do.

The Qur'aan says further says:

"So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong - doers. 'Taste, You the Chastisement of the Fire, - which you were denying!" (Q.34:42)

WITNESS OF THE UMMAH OF MUHAMMAD (S.A.W) AGAINST THE UMMAH OF NUH(A.S)

Hadhrat Abu Saeed Khudri (r.a) reports that Rasulullaah (s.a.w) stated:-

"On the Day of Qiyamah, Nuh (a.s) will be brought and asked:

"Did you preach?"

"I had preached indeed," he will say.

"Where you conveyed the injunction of Allaah," his Ummah will be asked.

"No! none of the warners came to us," they will say.

"Who is there to verify your claim?" Hadhrat Nuh (a.s) will be asked. He will reply:

"Muhammad (s.a.w) and his Ummah."

"Thereafter you will be brought," said Rasulullaah (s.a.w) addressing the people of his Ummah and added:

"You will bear witness that Nuh (a.s) had preached among his people."
Thereafter he recited the Ayah:

“Thus have We made you an Ummat justly balanced. That you might be witness over the nations, and the Rasul a witness over yourselves." (Q.21:43)

This statement is based on the narrative mentioned in Bukhari. Musnad Imam Ahmad report that Ummahs of many other Ambiyaa will also refuse to accept the fact that they were warned, while their Ambiyaa will reply in the positive. Thereupon, witnesses will be called. Thus, in response to this call, Hadhrat Muhammad (s.a.w) and his Ummah will be brought to bear witness.

Thus Rasulullaah (s.a.w) and his Ummah will be asked as to what do they say about this. They will say in reply, that they testify to the claims of the Ambiyaa. The Ummah of Muhammad (s.a.w) will be asked:

"What do you know about the matter?"

"Muhammad (s.a.w) came to us and stated that all the Ambiyaa preached to their respective Ummah."

1. Some of the narratives say that when the Ummah of Muhammad (s.a.w) will bear witness in favour of the Ambiyaa against their Ummah, Rasulullaah (s.a.w) will be asked whether his Ummah are reliable enough to be brought as witness. Then Rasulullaah (s.a.w) will testify to the veracity of his Ummah. He (s.a.w) will say that the people (of his Ummah) speak the truth and hence their witness is reliable. In fact this Ummah has great status and virtue. Which will be highlighted on the Resurrection Ground. It is a matter of great honour for this Ummah that its evidences will decide for the Ambiyaa in the Court of Almighty Allaah and the opponents of the Ambiyaa will be convicted and punished on this basis. - (Bayan -ul- Qur'aan)

The Ayah “litakunu shuhada's alan 'nase” also means that besides Hadhrat Nuh (a.s) other Ambiyaa's Ummah will require evidences from the Ummah of Muhammad (s.a.w) for deserving reward or punishment.

At this stage a doubt may arise. Is the Ummah of Muhammad (s.a.w) more reliable than the Nabi? If not, so what is meant by establishing the veracity of the Ambiyaa through the evidences of the Ummah of Muhammad (s.a.w)?

The answer to the question is the Ambiyaa (a.s) are undoubtedly more reliable, but since they become a party in this case hence other witnesses will be required for deciding the matter inspite of the fact that these witnesses will be inferior in status in comparison to the Ambiyaa.* And the witness to their reliability will be borne by the Ambiyaa.

_ A question arises here that when the Ummah of Raulullaah (s.a.w) was not present while the Ambiyaa were inviting people to the Deen of Allaah, how would their witness be supposed to be authentic? The answer is that witness depends wholly and solely on credibility and what is felt without the inspiration depends on

observation, hence observation is made the basis of witness. Although the Risalaat and preaching of the Ambiyaa (a.s) both are felt and observed but the credibility of the Ummah of Muhammad (s.a.w) does not depend on observation but on authority of inspiration and inspiration is stronger than observation and it is conviction which is the basis of witness.

At this point one more doubt arises. Opponents of Risalaat and preaching may raise the objections that Ambiyaa were not accepted as true, how the Ummah of Muhammad (s.a.w) can be certified as true? But this objection is wrong and baseless. It is because when the plaintiff submits his witness, it can be rejected if the respondent proves him a liar. But it is not enough for the respondent to say he does accept the plaintiff as true or false. The judge will not be influenced, if the plaintiff accept the witness as true or false.

POLYTHEISTS CRY

The Qur'aan says:

"On the Day We shall gather them all together. We shall say to those who ascribed partner (to us) :

"Where are the partners whom you (invented and) talked about! There will then be (left) no excuse for them but to say:

"By Allaah our Rabb we were not those who joined gods with Allaah." (Q.6:22-23)

Allaah Almighty further says:

"Behold! How they lie against themselves but the (lie) which they invented will leave them in the lurch."
EVEN THE WORSHIPED ONES WILL REFUSE TO ACCEPT THEIR ROLES.

The Qur'aan says:

"And their 'partners' shall say: "It was not us that you worshipped! Enough is Allaah as a witness between us and you: we certainly knew nothing of your worship of us!" (Q.10:28-29)

HADHRAT ISA (A.S) TO BE QUESTIONED

On the Day of Qiyamah, the same question will be put to Hadhrat Isa (a.s):

"And behold! Allaah will say: "Isa, the son of Maryam! Did you say unto men, take me and my mother for two gods besides Allaah?" (Q.5:116)

REPLY OF HADHRAT ISA (A.S)

"And behold! Allaah will say: "O Isa the son of Maryam! Did you say unto men, 'take me and my mother as two gods besides Allaah?" He will say: "Glory to You! Never could I say what I had no right (to say). Had I said such a thing. You would indeed have known it. You know what is in my heart, though I know not what is in Yours. For You know in full all that is hidden. Never said I to them except what You did command me to say, 'Worship Allaah, my Rabb and your Rabb' :and I was a witness over them whilst I dwelt amongst them; when You did take me up, You was the Watcher over

them, and You are a witness to all things. If You punish them, they are Your servants: if You forgive them, You are the Exalted in Power, the Wise." (Q.5:116-118)

But since the Unbelievers and Polytheists are not to be forgiven, the Christians will certainly go to Hell.

RECKONING RETALIATION AND BALANCE

"And to every soul will be paid in full (the fruit) of its acts." (Q.39:70)

INTENTION - THE DECIDING FACTOR

Hadhrat Abu Hurairah (r.a) reported that Rasulullaah (s.a.w) stated:

"Verily, on the Day of Qiyamah, a person will be brought who was taken to be a martyr (on account of being killed in Jihad). He will be made to identify Favours of Allaah and he will readily identify one and all. Subsequently, Almighty Allaah will ask:

"Where did you invest all these Favours?"

'In Your way until I got martyred,' he will submit.

"You speak a lie. You fought to be called brave and you got the reward forthwith in the world." Thereafter he will be dragged into Hell by the order of Allaah.

Another person will be brought who had been teaching the Qur'aan and theology. He will be asked to identify His Favours and he will identify one and all. Subsequently Allaah Almighty will ask him.

"How did you use My Favours?"

He will reply:

'I learnt and taught theology of the Qur'aan just for the sake of Your pleasure.'

Allaah Almighty will say:

"You speak a lie. You received in the world for what you learnt and taught in My world."

Thereafter he will be dragged into Hell by the order of Allaah.

A certain person will be brought on the Day of Qiyamah who was given much wealth in the world. He will be made to identify the Favours of Allaah and he will do it.

Allaah Almighty will ask:

"Where did you spend what I had given you?"

He will reply:

'I had left no occasion of charity in Your way.'

Allaah Almighty will say:

"You speak a lie. You spent so that people may call you generous and that you received that in the world and your purpose was served."

Following this he will be dragged into Hell. (Muslim)

Hadhrat Abu Saeed bin Fadala (r.a) reported that Rasulullaah (s.a.w) stated:

"When Allaah Almighty will collect people on the Day of Qiyamah, a proclaimer will proclaim in a raised voice;

'Anyone who has done any virtuous act in the way of Allaah with the intention of gaining laurels, he better get his reward from them.' (Mishkat)

RECKONING OF SALAAT AND BENEFIT OF NAWAFIL

Hadhrat Abu Hurairah (r.a) reported:

'I have heard Rasulullaah (s.a.w) saying:

"Verily on the Day of Qiyamah first of all Salaat will be taken into account. Thus if one succeeds in this stage he will succeed in all other stages and vice versa. If Fard (obligatory) prayers fall short of expectations, Allaah Almighty will say:

"See whether My servant has any Nawafil (supererogatory) prayers too. Thus if some Nawafil are there, these will be added to the Fard as compensation. All other actions will follow suit." (Mishkat)

ENTRY INTO JANNAT WITHOUT RECKONING

Asma'a bint Yazeed (r.a) reported that Rasulullaah (s.a.w) stated:

"On the Day of Qiyamah people will be assembled in the same ground.

Then at time a Proclaimer will proclaim in a loud voice;
"Where are those whose bodies would remain aloof from their beds?"
Having heard this, people of this trait will come out of the gathering, although they will be very few in number. But these people will go to Jannat without any reckoning.
Thereafter others accountability will be taken . (Baihaqi)

EASY RECKONING

Hadhrat Ayesha (r.a) reported:

"Once I heard Rasulullaah (s.a.w) invoking after the Salaat was over: "Allahumma hasibni hisabain yaseera" (O Allaah make reckoning easy for me)"

I submitted:

"O Raulullaah, what is meant by easy reckoning?"

He explained:

"Easy reckoning means one is forgiven after casting a glance over the Records. In fact, one is bound to be caught if his Records are cross - examined." (Ahmad)

HARD RECKONING

Hadhrat Ayesha (r.a) also reported that Rasulullaah (s.a.w) stated:

"One the Day of Qiyamah, he is doomed whose Records will be cross - examined."

Hearing this I submitted:

"O Rasul of Allaah!" Allaah Almighty says:

"fasaufa yuhasabu hisbain yasira (One will experience easy reckoning whose Records will be given in ones right hand)."

In reply to this question, Raulullaah (s.a.w) said:

"Easy reckoning means that the servant will be forgiven just after casting a glance over his Records, for by cross - examining of the Records means complete doom ." (Bukhari, Muslim)

SPECIAL MERCY OF ALLAAH ON THE FAITHFULS

Hadhrat Abdullaah bin Umar (r.a) reported that Rasulullaah (s.a.w) said:

"Verily on the Day of Qiyamah Allaah Almighty will draw the Faithful near to Himself and ask them:

"Do you remember so and so sins."

"I recollect all of them," he will confess.

After confessing all his sins, he will think that he is doomed. Allaah Almighty will say:

"I covered up your sins in the world and did not allow them to come to light. Now I forgive your sins. Thereafter his Records will be handed over to him. But the Records of the Unbelievers and Hypocrites will be placed on show to magnify their disgrace." (Bukhari, Muslim)

ACCOUNTABILITY TO ALLAAH WITHOUT A BARRIER OR SCREEN

Hadhrat Adi bin Hatim (r.a) reports that Rasulullaah (s.a.w) said:

"None is there with whom He will not talk to concerning his Accounts. And there will be no bar or screen between. When he will turn towards the right side he will find nothing but his Records; on the left side he will find what he had sent ahead; and he will find Hell in front of himself."

Saying this he said:

"Save yourself from Hell even if you have a piece to spend in the way of Allaah." (Bukhari, Muslim)

NOBODY WILL BE DONE ANY WRONG

"Then, on that Day, not a soul will be wronged in the least, and you shall but be repaid the retribution of your past acts." (Q.36:54)

It is further said:

"Then shall anyone who has done an atom's weight of good, will see it! And anyone who has done an atom's weight of evil, shall see it." (Q.99:7-8)

Moreover,

"That Day will every soul be requited for what it earned; no injustice will there be there be that Day, for Allaah is Swift in taking account." (Q.40:17)

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